

standing financial straights, in which the country seems to be, the finances of the society have not suffered, and when the reports are made up for the year we think they will show substantial gains. Payments on account has been slow, perhaps slower than last year. Those knowing themselves to be indebted to us, may construe this to be a hint to pay up.

OUR HOPE.

Our hope is that the work will be fully recognized, and that our pastors will more and more, realize the value of the power of the young people in the church work. The future has never been more promising than now; and our work is getting to be more practical and potent every year.

OPPOSITION.

The only opposition that does much to retard the work, is the *indifference* of some of the local churches, and when we think of it, we are reminded of the Revelator, writing to the church of Laodicea: "I would that thou wert hot or cold; but because thou art neither hot nor cold, I will spew thee out of my mouth." Rev. 3: 16.

THE FUTURE.

The future will be what we make it. The tendency to vacillate and adopt new schemes, and to try new plans, is a discouraging sign in church work, and when we have a good thing, we should with all Christian integrity stand by it. We believe in adopting that which will advance the work, but to be always experimenting, is very expensive work, that we can ill afford at the present time. Therefore we hope that our conference will stand by the *true* and the *tried*. Integrity is a rock planted by the hand of God. i. e. "Jesus Christ the same yesterday, to-day, and forever."

J. O. TALLEY.

KING'S CHILDREN OF CHRISTIAN ENDEAVOR.

C. F. YODER.

I am glad to write a few lines in this number of the EVANGELIST under the above heading because outside of the two districts which have adopted this plan of organization it is not well understood. It is the result of the divided condition of our young people's societies and was born of a desire to secure a closer co-operation between them.

We have heard it said of old time that competition is the life of trade but the gospel of the new era teaches co-operation instead, and it is an inspiring truth that we are coming to learn in these last days that organic disunion caused by conflicting doctrines is not incompatible with

spiritual fellowship and union even such as bound the Son to the Father and that on the other hand such fellowship is not incompatible with loyalty to principle such as must prevent organic union upon any other than a gospel basis.

In justifying the existence of the K. C. of C. E. let me briefly review

THE CAUSE OF THE DIVISION.

Our church ever instinct with the progressive spirit received the young people's movement as it rolled around the world with a warm welcome. And as it has done from the first in S. S. work adopted the policy of co-operation with the world movement.

The only interdenominational society affording such co-operation is the Y. P. S. C. E. which has been officially adopted by thirty-four denominations.

In the United States, the Presbyterians lead having 5458 societies. In Canada, the Methodists lead with 1196 societies (most are known as Epworth Leagues of Christian Endeavor.) In the United Kingdom, the Baptists, and in Australia, the Wesleyan Methodists lead. In 1893 when our national society was organized there were 3 Guilds, 4 K. C. and 4 C. E. societies in the brotherhood.

These were united by the following agreement. "1. That the name King's Children be adopted for use in our literature. 2. That the constitution of the Guild be adopted. 3. Such changes to be made as will be essential to co-operation in the Y. P. S. C. E." (See introduction to K. C. constitution.)

Thus three co-ordinate provisions were adopted embracing both denominational control and co-operation in the C. E. or interdenominational movement. Brother Talley, the leader of the K. C. workers, expressed himself as much in favor of such co-operation saying "I believe it will be but a short time until all Evangelical denominations will co-operate in C. E. conventions."

The idea was also re-endorsed by General Conference last year in a resolution recommending "that we take steps to co-operate more fully in the world movement."

I quote thus in full because at sundry times and in divers manners some of us have been subjected to a great deal of no doubt well-meant advice about loyalty for advocating this identical idea.

Now to co-operate with the Y. P. S. C. E. a society must be organized upon C. E. principles. I have personal letters from the General Secretary to this effect and also decisions of state and district conventions.

These are according to the platform of

principles annually re-affirmed, a pledge for active members, the consecration meeting and the ideas of committee work and of fellowship. "Without these," says president Clark, "there can be no true society of Christian Endeavor."

Now are we confronted by the fact that the constitution offered to our societies omit two of these cardinal principles and therefore societies using it can neither call themselves Endeavor societies nor co-operate in their conventions. Thus the policy of co-operation equally adopted with the name K. C., has without authority been throttled. Can our C. E. societies now be expected to give up the only concession that was made to them when they agreed to unite? Or is it more disloyal for them to reject the name K. C. than for the K. C.'s to reject co-operation when both were alike adopted and since endorsed by conference?

The K. C. constitution is largely the work of the writer who as a member of the national board tried in vain to have the principles which are "essential to co-operation in the Y. P. S. C. E.," incorporated in the constitution.

Thus our societies were left divided. There was nothing to do but give up the idea of co-operation or else reject the work of the board until the agreement should be carried out. This division has resulted in competition and some unnecessary feeling and our C. E. societies were being driven to form a national society of their own. To avoid this and secure a union of our societies the K. C. of C. E. was originated. By its name it welcomes both societies alike. It embodies the ideas both of a denominational organization and literature and of co-operation as per agreement of union in 1893.

It provides for district officers and defines their duties. It provides for conventions in connection with conference which are to be *mass* meetings of all the societies in the church. It urges the support of our own measures and of our own literature so far as it is compatible with co-operation.

The plan was adopted by the Kanemorado conference in 1894 and by Indiana the same year.

In 1895 these districts after a thorough discussion re-endorsed it and passed resolutions calling upon the national board to provide in the K. C. constitution for the missing C. E. essentials, pledging united support when this is done.

The K. C. of C. E. has met with opposition by radical adherents of both societies some advocating C. E. straight and others K. C. straight.

The latter point to the Epworth League and several other societies which have